Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

BRITISH AND FOREIGN BIBLE SOCIETY.

The accounts of meetings of those societies in whose objects and transactions the various sects of Christians co-operate and harmonize, are always gratifying, as they are always in unison with, and call into exercise the better feelings of our nature.

The London Courier of May 6th gives the following account of the late anniversary meeting of the British and Foreign Bible Society.

The anniversary meeting of this society took place yesterday [May 5th] at the Freemason's Tavern. Lord Bexley in the chair.

The Secretary read the Report, from which it appeared that the affairs of the Society had been going on prosperously in Germany. Owing to the overflowing of the river Memel, the Society had presented the sufferers with 1000 Bibles. The Jews at Frankfort had applied for Bibles, which were granted to them. From Petersburg the Society had received the most interesting communications. In Sweden 283,787 Bibles had been distributed. From Norway 2,000 Testaments had been requested from the Society. The Danish Bible had just been completed. From Calcutta, Madras, and other parts of India, the reports were equally satisfactory. Arrangements were making for printing the Old Testament edition of Psalms in the Esquimaux language, to the extent of 1000 copies. Mr. Greenfield had been appointed as Editor of the translations of the Bible, with a salary of £300 a year. The receipts of the Society for the past year were £84,982, and the expenditures £81,610. The number of Bibles circulated was 43,442. The number of new branch Societies was 111. The Committee noticed with pleasure the fact of having made presents of Arabic Psalters to twenty Egyptian youths that had been sent over here by the Pacha for education. In Scotland, also, the Bible Societies were going on prosperously. There was, it was true, some opposition, but it was gradually giving way before the persevering efforts of those who were endeavoring to spread the 'word' through that country.

The reading of this Report appeared to give the greatest gratification to the Meeting, and was greeted with cheers throughout.

The Bishop of Winchester, in moving that the Report be approved of and printed, alluded to the fact that twenty Psalters in the Arabic language had been given to the Egyptian youths now in this country, and which he trusted would be like the grain of mustard seed, which, from its littleness, became productive of great results. (Cheers.) He also felt pleasure at the fact, that the Bible had been called for by the Malays, and also by the slaves—a fact, which must be particularly gratifying to one person, at least, then present. (Cheers.)

Lord Calthorne seconded the motion.

The Bishop of Chester in rising to propose the next resolution, said, they had been accustomed to look to the foreign exertions of the Society as an indication of the wants of mankind of spiritual knowledge; but he begged to assure the meeting that the exertions of the Society were much needed at home, for there were many districts in which numerous families were wholly destitute of copies of the Holy Scriptures. (Hear—hear.)

Mr. Wilberforce, in seconding the resolution, said that he had watched the Society from its origin—he had welcomed its birth, and now, with joy, beheld its branching forth to the farthest part of the known world.—(Cheers.) When Galileo first invented the telescope, he was astonished at the new wonders which it disclosed to his view; and so might the members of that Society be gratified as well as astonished at the wonderful results, of the exertion which they had made, and which results, in its beginning, could never have been contemplated, however they might have been desired. (Much cheering.) It was the consequence of the diffusion of the Scriptures that the sacrifices of infants in India were abolished; and he trusted that those who were diffusing them in that quarter would proceed in their holy work with increasing energy, while such a field existed for their exertions. Little progress had been made in the West Indies, but he felt a triumph that the poor negroes were beginning to feel a desire for the Scriptures. (Cheers.) In Greece we were now paying a debt of gratitude. From that country we had received our literature, or a great portion of it, and now we were returning to them a still greater blessing, in communicating to them a knowledge of their Creator.—(Cheers.) He would conclude by praying that God might bless the labors of the Society until its exertions should have converted all nations to the faith of Christ. (Great cheering.)

The Rev. Dr. Milnor, Rector of St. George's, New-York, and American Secretary of the British and Foreign Bible Society, proposed the next resolution. He said he had been associated with a similar Society in America, before which, as in the case of this Society, all difficulties vanished,* and the Bible at length became the first consideration with the inhabitants of the United States.

Mr. C. Grant, in seconding the motion, said that in what had that day been communicated they had ample proof that, whatever the difference of country or climate, the spirit of Christianity was every where the same, whether on the banks of the Mississippi or of the Thames. (Cheers.) It was delightful to find new associations connected with well known names recommended by old recollections to our best feelings. (Hear, hear.) It was their duty to look at the situation which the Society now occupied, and to compare it with the past, and then the feeling to be experienced would be that of exulting gratitude to the Supreme Being for the triumphant success which had crowned their persevering efforts, and placed the Society so eminently high as it then stood. (Cheers.)

The Rev. Rowland Hill proposed a vote of thanks to the Vice President of the Society, and impresed it upon the meeting that a more solemn work could not be undertaken than that of spreading the Divine word amongst those who could not otherwise obtain a knowledge of it. (Cheers.) He thought the Right Rev. Prelates who attended that meeting had never done themselves more honor than upon that occasion. He regretted the illness of their beloved Sovereign—(immense cheering)—he trusted in God that he would restore him to his subjects, and give him health and strength to proceed to appoint other such prelates to act as they were then doing. (Great cheering.) He knew long speeches were unpopular; but he felt he ought to say a few words, for it was probably the last time that an old man, 86 years of age, could address them. (Cheers.) He should, however, think it upon his death bed the happiest of possible circumstances, that one of the last speeches he had ever made, such as it was, was in support of that Society.—(Immense cheering.)

The Rev. D. Wilson seconded the motion.

Several other speakers subsequently addressed the meeting upon the prosperous state of its affairs, and the promising aspect they exhibited as to the future.

The resolutions were all agreed to by acclamation; after which a vote of thanks was given to Lord Bexley, for his conduct in presiding over the meeting. His lordship returned thanks, and the meeting separated.

* See some remarks under the Editorial Head, in this day's paper.

"I AND THE FATHER ARE ONE."

John x. 30.

[The following clear and satisfactory arguments in relation to the unity of Jesus Christ with the Father, are from a late sermon of Rev. Mr. Robberds, of Manchester, England.]

"Of what kind is the unity which Jesus claims with the Father?"

1. Is it a unity of person? Are we to understand him as declaring that he and the Father are really one and the same Being,—that, in fact, he is the Father.

In answering No! to this question, I seem to myself to be only following the direction of the Scriptures themselves. They appear to me to make a most clear and precise distinction between Jesus Christ, and the Father who sent him—between the Son of God, and God—between him who was born of a woman, and died upon the cross, and Him who raised him from the dead—between him who has been made both Lord and Christ, and Him who made him so. Jesus one with the Father, in the sense of absolute sameness with the Father, appears to me irreconcilable with the Jesus of the New Testament, constantly speaking of and praying to the Father, as another and distinct person from himself. Jesus, one with the Father, in the sense of claiming to be himself the only true God, and consequently to be himself the author of his words, and the original performer of his works, is not the Jesus of whom I read in the Scriptures as lifting up his eyes in prayer to another Being whom he calls the only true God, and declaring the words which he spake, and the works which he wrought, to be not his own, but his Father's.

Out of many passages, which must be familiar to every reader of the New Testament, and in which the distinction seems most positive between Jesus and the Father, I shall bring forward only one; but it is one, which I see not how they who maintain the sameness of Jesus with the Father, can explain, without charging something like equivocation upon him "in whose lips there was no guile." It occurs in John viii. 17, 18; where in answer to an objection of the Pharisees, that Jesus bore witness of himself, and that such unsupported testimony was insufficient, our Lord says, "it is written in your law also, that the witness of two men is true. I bear witness of myself; and the Father who sent me beareth witness of me." There would have been no force in this argument, nor, let me with all reverence say it, would it have been ingenuous to urge it, if Jesus and the Father had not been, properly and strictly, two persons.

I am prevented, therefore, by such considerations, and by what appears to me the constant tenor of Scripture language, from agreeing with those who, in ancient or modern times have maintained the sameness of Jesus with the Father. And yet what Jesus declared must have been strictly true, when he said, "I and the Father are one." Are we then to understand him as meaning a unity of essence between him and the Father, or a unity of any kind between two equal and equally divine persons? The Scriptures appear to me, to teach that the unity between Jesus and the Father, is not a unity between two equal persons. For not to mention that there is in the very idea of a person sent, commissioned, instructed and assisted by another, an idea of his inferiority to the person who sends, commissions, instructs, and assists him—not to mention, that he who does nothing, without first acting and receiving authority from another to do it, seems necessarily to be in a state of subordination and dependence, inconsistent with the supposition of their being, in fact, equal persons—Jesus appears to me on various occasions to use too plain a language to make such a supposition admissible.

According to his own positive declarations, he is in power unequal to the Father. "Verily, verily I say unto you, the Son can do nothing of himself." And even when he is asserting his highest and most awful pretensions, they are pretensions to no more than a derived and dependent authority. "As the Father hath life in himself, so hath He *given* to the Son to have life in himself: and He hath *given* him authority to exercise judgment also, because he is the Son of Man." And again "Of myself I can do nothing; as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of him that sent me."

According to his own declarations, also, he is in knowledge unequal to the Father.—"Of that day and hour knoweth no man; no not the angels who are in heaven, nor the Son, but the Father." And even when he speaks with the authority of a complete and unerring knowledge on the subjects of his instructions, he claims to be no more than the interpreter or ambassador of God. "As the Father hath given me a commandment, so I speak."

When I consider this declared difference between the two Beings—the Father possessing all power and wisdom from eternity; the Son saying and doing nothing without first receiving power and knowledge from the Father—I acknowledge that there may subsist the most perfect unity between them, but I see not how I can acknowledge, that it is a unity of two equal persons: it appears to me that it must be a unity of a superior and an inferior; and if there were any doubt in the conclusion, surely it ought to be removed by another positive declaration of Jesus Christ, "the Father is greater than I." He does not say "greater than one of my natures," or "greater than I am now, in my subordinate office;" but with the positive voice of a single, undivided person, with no hint that his whole consciousness was not speaking in that voice; Jesus Christ, the Son of man, and the son of God, says, without any restriction on the meaning of his words, and surely without any equivocation in the use of them,—"the Father is greater than I."

It remains, then, to consider, in what sense, notwithstanding this declared inferiority of Jesus Christ to the Father, he could yet with perfect truth assert, "I and the Father are one."

If Jesus Christ, as is expressly declared, either by himself or his disciples and apostles concerning him, never sought his own will, but the will of his Father—if he did no works but such as he had been authorised to perform, and spoke no words but such as he had been commanded to speak; if he had a constant view to the great business on which he was sent, and was uniformly moved by the tenderest compassion for those whom he came to help and to save—if all his wishes and thoughts, and powers, were uniformly directed to the accomplishment of the purpose for which he had received his high commission and authority, and if all his promises were made with a perfect consciousness of ability derived from his God and Father to fulfil them—surely, he might well say, in reference to the security that might be felt in his promises, "I and the Father are one."—'What I do, the Father doeth; what I command, the Father commandeth; what I promise, the Father promiseth.'

Jesus and the Father were ONE, in the purpose of the work which the Father gave him to do—ONE in will. They were ONE, in all the kind and merciful exertions of power by which his commission was attested—ONE, in action. They are ONE, in every appeal to the hearts and understandings of men, through the gospel which Jesus preached—ONE, in affection for the souls of men. They were ONE, in readiness to receive all who should turn to Jesus, that by him they might come unto everlasting life—ONE in their dispositions toward the penitent.

It was a perfect unity of intention, operation, benevolence, compassion, and mercy, between the original Designer and the agent chosen by Him—between the Sender and the sent—between the Creator and the creature whom he sanctified and fitted for his office—between the Eternal God, and his pure, perfect, spotless, and glorious messenger, Jesus Christ.

Such is the answer which the Scriptures appear to me to give, when the question is asked, "of what kind are we to understand that unity to be, which, in the text, Jesus claims with the Father?"

This answer may also be confirmed by scripture. In John xvii. 20—23. Jesus thus prays "Nor do I pray for these alone, but for those also who shall believe in me through their words; *that they all may be one*, as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them, *that they may be one, as we are one:* I in them, and thou in me, that they may be perfected in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The analogy of Scriptural phraseology seems therefore, to give additional confirmation to the conclusion before drawn from the Scriptural representation of the relation between God and Jesus Christ—viz. that the only unity which Jesus claims with God, is a unity of will, action, affection, and, in a word, of faithfulness to all the purposes and all the promises, of which Jesus was made the minister and mediator.

MEDITATIONS.

In the second number of the Christian's Manual, just published, we find several pleasing and instructive articles, of which the following is one.

"*Lord I believe; help thou mine unbelief.*"

What truth, simplicity, and touching pathos in these few words! It is related too, that they were accompanied with tears. How often must the humble and sincere Christian repeat this prayer, Help thou mine unbelief! I know no single passage in the sacred volume that has so often recurred to my thoughts The earnest desire to believe; the conviction which immediately follows of weakness of faith, and the prayer of assistance from the author of faith; the melting and the elevation of the heart, the struggle between them; the fear of the consequences of unbelief; all combined in such a few simple words—it is the human heart in its glory, and in its weakness. We see in it the two principles by which we equally claim kindred with the flower that fades in a day, and the angels who live for ever and ever. We see in it the character of our Saviour who inspired such tender confidence, and such humble fear. When thus appealed to, will he not still rebuke the foul spirit; will he not take us by the hand and lift us up?

In the effect which this passage has upon me, I most surely must acknowledge that I discover my peculiar failing. It is want of faith. O! that I could believe with a more realizing sense! I would not desire the continued raptures of the enthusiast; but I would have my faith as vital, and as constant, as the throbbings of my heart. It should warm, and animate, and sustain me. But, alas, how cold, how forgetful I am of this my greatest felicity! Is it not enough for me that Jesus lived to teach us our duty to our Creator, and to our follew beings; to assure us of the overruling wisdom and goodness of God; and that he died to bring life and immortality to light? Lord, I believe; help thou mine unbelief!

REFLECTIONS ON VISITING THE GRAVE OF A CHILD.

The following passage by Rev. Mr. Peabody, is extracted from the 'Offering of Sympathy.' The scene which it describes with so much truth and beauty, is one, which with a mournful frequency, we are called to witness, and the thoughts it suggests, will meet at once, the feelings of many a bereaved heart.

In the spring of the last year, I attended the funeral of a child; one, that I had often seen the parent's gaze upon with an expression of deep delight, and seemingly without the least consciousness that it was not an immortal thing. I could understand their happiness, but not their security; for I had shared that calamity, from which life is not free, and with a heavy, but I trust an humble heart, had laid my treasure in the dust. I was prepared, therefore, to sympathize with them, 'tear for tear;' but, in truth, the heart most unacquainted with grief, must have been moved at the sight of a child, beautiful as the morning star, called away from his parents' care and tenderness, and soon to lay his head on a colder pillow than his mother's breast. The scene was impressive, even awful; the stillness of the mansion which had rung with his laugh of gladness; the parents wrapt in unutterable woe; the children gazing with wonder and awe on the mystery of death; and old men, each pondering as he leaned on his staff, why so lovely a form should be created only, as it seemed, to be dashed in pieces; all was silence, thoughtfulness and death. In the midst of them lay the child, once so tender and helpless, now insensible to all human affections; his features bore that unsearchable depth of expression, which no mortal eye could read; there was a smile on his lips, and a clear radiance on his brow, that made all who beheld it, feel the unapproachable majesty of death. Soon the melancholy bell, the returning procession, and the tomb closing on its creaking hinges, told me that he had passed the boundary that separated the living from the dead!

In the autumn, I happened to visit the burial-place. This is a favorite retreat of the thoughtful; it has a solitude of its own, neither dreary nor oppressive; a holy and gentle stillness, which is felt by every one that passes by. It was in a season of the day and year, auspicious to such influences; the red leaves were just beginning to whisper and fall; the breathing of nature was like an universal sigh; the evening clouds were hurrying to the west, to float once more in the sunset radiance; and all was still, as the decay that wears the marble of the tombs. The pale monuments rose around me, telling of the dead, not so much what they were, as what they ought to have been; but I was less moved by all their legends of vanity or affection, than by one small stone, which hardly rose above its bed of green. It was the memorial of that child who perished in the infancy and innocence of existence; leaving no more traces of himself among the living, than the cloud that wanders and melts away in the blue of heaven.

I could not help meditating on the effect of time. At the time when the leaves, which I saw falling around me, were opening, this child was in the brightness of its rising. Now, it was gathered, 'dust to dust,' then, it was taken from the living, and the parents refused all comfort, both of God and man. Now, most of those who shed tears for his early departure, had forgotten where they had laid him; and the parents themselves, treasured his memory with far more tenderness than gloom. Had they not the same consolations then? Had any visible angel, since, said to them that he was not here, but had risen? Was not the sun of righteousness shining as brilliantly, then, upon the world as now? I felt, that time had done what religion then could not do: what religion might then have done, had it been intimate in the heart. For it is designed to remove the terrors of the grave; and, instead of throwing ourselves open to the accidents and misfortunes of life, we should take the consolation God has offered, and bind it to our souls. We should not allow ourselves to be entirely passive in the day of trial. We should exert all the energy of our nature, touched and quickened by religion. If our hearts are strung to the trials of life, like a fine instrument, their tones will be inspiring; but give them up to the influences of the world, and they are all sadness like the harp of the winds, on which the passing breeze makes what melody it will.

And yet it would seem, as if the anguish of sorrow was almost as deep, as if our religion never had come. The tears flow as fast and freely as they did two thousand years ago; but then, immortality was like some star which shone, unregarded, in the heaven. Now, its periods have been measured; its vastness revealed; and it has been made a guide to the wanderers on the sea. Still, we regard the future with uneasiness and dread; we set our affections on perishing things, and are miserable when we lose them. When our friends are living and happy, we feel as if they were immortal; when they are gone, we mourn for them as if they were lost forever.

ORIGINAL MISCELLANY.

[For the Christian Register.]

OPINIONS OF THE FATHERS RESPECTING JESUS CHRIST—CONTINUED.

I continue my references to the Christian Fathers of the three first centuries. And I beg to have it kept in mind, that my object is to show that they were not Trinitarians, in the modern acceptation of the term; and therefore, that, if all who do not embrace the Athanasian dogma are to be denied the name of Christian, Clemens Romanus, Barnabas, Hermas, Polycarp, Ignatius, Justin Martyr, Ireneus, Clemens Alexandrinus, Hippolitus, Tertullian, Novatian, Origen, Athenagoras, Eusebius, &c. must be excluded from the pale of the true church. A *particular form* of unitarianism, I leave undetermined. The writer, in 'the Spirit of the Pilgrims,' says that Clemens Romanus calls Christ 'the Sceptre of the majesty of God,' and 'our High Priest.' And hence, concludes 'that he was God himself; or one with God.' Who but one that has a system to support would ever adduce such passages in the proof of a trinity? Truly, there must be an entire want of direct and express evidence, when a resort is had to such passages. The first quotation is similar to the following of Paul, 'the image of the invisible God,' 'the brightness of God's glory.' These passages may imply that Christ was, in a peculiar sense, the messenger, or representative, or minister of God, by whom he manifested his power and wisdom and goodness. But they do not naturally imply that Christ was God himself, any more than when he is called the Son of God, and the anointed of God. The unity of the Deity is affected by none of these phrases. And the other expression used by Clement, 'that Christ is our High Priest,' cannot be made to signify that he was God, unless by some new way of reasoning and logic, with which I am wholly ignorant. It is acknowledged by one of the early advocates of the trinity, near the close of the fourth century, 'that Clemens Romanus never styles Christ God;' and gives it as a reason, that he probably wrote before John's gospel was published, and had not been taught the *sublime doctrine*. Every one may see for himself, that Clement is silent as to the doctrine. Here, I would remark, that *several* writers, in the fourth and fifth century, who taught the *sublime* doctrine, given us in the Athanasian creed, have expressly confessed, that the Evangelists and Apostles, with the exception of John, neither taught or *knew* any thing of the divinity of Christ, in the sense afterwards in their time advanced, which made him

equal to and one with the Supreme Deity. The writer in 'the Spirit of the Pilgrims' is aware also that the early Christian writers had no *settled opinions* on the trinity. He says, 'they had opinions *very different* from those entertained at present, respecting the Divine Being;' 'the apostles had no *philosophical theory* on the subject;' 'philosophical theories were then (in the second and third centuries) in a *forming* state, but not matured.' '*The Fathers began one, but did not complete it.*' Indeed! The Fathers had not the faith or creed, now said to be essential to salvation!!! They had the writings of the evangelists and apostles, but had formed and matured no theory respecting the trinity. They were *ignorant* of the creed *formed* and *matured* by fallible men, and now declared essential to the Christian character.

The celebrated Trinitarian and Tri-theist, Dr. *Waterland*, says that Tertullian, after he became a disciple of Montanus, (and was rejected from the Orthodox church!) *obliquely* intimated that the holy spirit was God and distinct from the Father. Indeed, Tertullian admits that he learnt the doctrine from Montanus: and he also admits (which is worthy of special notice) that those who held to the *simple* doctrine of the gospel (simplices) and who were always the *majority* of believers, charged him and those of his *new* opinions with being worshippers of *two* and *three* gods; but they (the majority) worship only *one*.

Hermas furnishes nothing definite—except the passage already referred to, which is as follows—'*First of all*, believe that there is *one* God, who created all things.' The writer in 'the Spirit of the Pilgrims,' says that he learns from Hermas, that God took the Son and *good angels* into his council. I say nothing of this opinion, strange as it is, except that it gives no support to the doctrine of the trinity. If it is meant to signify, that God employs his Son and good angels to minister to them who are heirs of salvation, I do not object to it.

To Barnabas, I have also before referred. He calls Jesus Christ 'the Son of God, the Judge of mankind, and the Lord of all.' But however dignified and exalted, this represents our Saviour, it does not teach that he is the Supreme Deity, but the reverse. It is the simple language of scripture; and shews, that Christ was a divine messenger endowed, by God, with great power and dominion; his special agent to save and to judge the world, and having all necessary authority for this great and glorious work. For high and exalted and powerful as he is, the apostles expressly declare, that he is so by the will and appointment of God the Father.—This is the sentiment and doctrine of Barnabas, if the epistles which go under his name are genuine.

There are no passages in the writings of Polycarp relating particularly to the person of Christ. But it may be safely said, that he never calls Christ God.

In the apostolic constitutions, 'they are called *heretics*, who asserted that Christ was God over all.' And Origen says, 'the doctrine was avowed only by a *few rash* individuals.'

The writings of Ignatius and of Justin Martyr are generally admitted by learned theologians to have been corrupted. Cave, Whitby and Lardner were of this opinion. There are passages in both of these, which speak of Christ as God. But if not interpolations, as is generally supposed, and as is probable from the connexion in which they stand, still, when compared with other passages, it is evident they do not teach that Christ was the Supreme Deity. In the second century, especially by converts from among heathen philosophers, Christ was called God; most clearly implying, however, his derivation from and dependence upon the Supreme Deity for all his powers.—And therefore it is, that God is said to be the *God and Father* of Jesus Christ. Those who heard of the miracles of our Saviour often applied to him, the epithet of God. But it was in accordance with the phraseology of the time. No one supposed, by it, that he was therefore, the Supreme God. And Ignatius says in so many words, 'that the Son was begotten,' or derived his being from God: and speaks of 'the *one* true God, who revealed himself by Jesus Christ.' Whenever, then, he calls Christ God, it must be in a subordinate sense. A. B.

[For the Christian Register.]

ORTHODOX OPPOSITION TO REVIVALS.

Mr. Reed,—Your readers are apprised, by a letter you copied last week from a Methodist paper published at New York, that, 'a revival of religion,' as these excitements are technically called, has been 'got up' in Ipswich, Mass. The Methodist paper containing this account, I had in my possession, when your last Register came to hand, and I was about making some remarks on the subject, but you have in part anticipated me in what I was about to offer.

From information received from authentic sources this 'revival' was one of the most extraordinary excitements which has ever been known in this part of the country, since the days of Whitfield. If any credit can be given to the statements of individuals of the highest respectability, who were eye witnesses, some of the means, employed to produce such a state of things as described in the article you copied, would do no honor to the head, or heart, or Christian attainments and character, of those who used them.

I have heard some anecdotes connected with this revival, of the truth of which there can be no doubt, which are altogether so ludicrous, not to say impious, that I forbear to name them.

But my object in this communication is, to explain the following remarks, in the letter alluded to above. "Our good Congregational brethren, particularly the ministers, began to tremble for their flocks, and at first opposed the work; and I regret to say, that they resorted to means to turn the current in their favor, foreign from the pure spirit of Christianity."

Yes, strange as it may appear, our Orthodox brethren, with all the importance they profess to attach to 'revivals,' opposed 'the work' with all their strength, until they became alarmed for their own safety.

Finding opposition to be useless, and that they were in danger of losing the ascendency; the only step to be taken was to arouse the slumbers of their own people, and to get up an awakening among themselves, as the phrase is; not an uncommon expedient with the Orthodox when they find themselves in difficulty. For this purpose the means and instruments which experience has proved to be most efficacious were resorted to; and a celebrated preacher of your city, with some others distinguished for managing in such cases, were called to aid in the good work; and as it is said rendered important services. Meetings were held, by night and by day, both in season and out of season, and the contagion spread rapidly and produced the desired effect.

By these means the Orthodox turned 'the current in their favor;' and 'the work' which commenced with the Methodists and was called superstition, fanaticism, &c. all at once turned to be the work of God when produced in another sect, and by other agents. D. L.

Salem, 20th June, 1830.

To the Editor of the Christian Register.

Sir,—In your last paper, you quote, with commendation a severe passage, (to use no harsher term) from a discourse at the ordination of Mr. Newell in Cambridge.

It seems to me that the author is contending with a creature of his own imagination. I have heard a great deal of 'talk' and read a good many publications on the subject of controversy, and I have never heard or seen any sentiments like those against which he has levelled his attack. The object of this communication is to request the author to point to any publications which express "a strong loathing not only of controversy but of all examination, of all research, of all attempts to judge between diverse religious opinions;" which "assert that there is no truth or worth in doctrinal theology; that there is no profit in religious investigation; that all who have pursued it, have wasted their time and lost their temper, and all who are now pursuing it are doing the same; that all controversial writings and critical disquisitions and differing interpretations of scripture are trash, and all who produce them or study them are madmen or fools." I request the author to say where such 'sweeping sentences are to be found.' I make this request among other reasons because I believe a re-examination will convince the author that he is in an error in imputing these sentiments to any writer; and that if he is not in an error the public may know to whom he alludes, and not be led to fix the stigma on those for whom it was not intended. A Reader.

[For the Christian Register.]

LINES ON THE DEATH OF A CHILD.

Thou art not dead—so young, so fair,
And once so full of life;
But yesterday I saw that form
With animation rife;
And though thy bosom heaves no sigh
And labors not for breath—
Though cold and stiff those little limbs,
It does not seem like death.

The immortal soul that cannot die
Still hovers o'er thy face
As though it would not leave so soon
Its lovely dwelling place.
Thine eye half open'd with a smile
Yet eloquently speaks;
The purple tide is in thy lip,
Though pale thy brow and cheeks.

And can it be that thou art gone
So soon to realms of bliss,
Sweet visitant from other worlds—
No more to dwell in this?
Thy form will be resolved to earth;
Thy soul to God be given;
Thou canst not die—it is not death
To pass from earth to Heaven. X.

June 12th, 1830.

[For the Christian Register.]

NEW HYMN BOOK.

Mr. Reed,—For ten or twelve years the Rev. Dr. Willard has been preparing a hymn book on a new and long desired plan. He has accomplished it and has submitted it to the examination of the President of the Handel and Haydn Society, who wholly approves it and will introduce it into his next edition. Several clergymen and distinguished singers have examined it, and they unite in saying, that church music will not answer its high purpose until this system is adopted. The new hymn book, containing a wider range of subjects than any other extant, will go to press immediately; its title is this,—"Sacred poetry and music reconciled—or a collection of hymns, original and compiled, intended to secure, by the simplest and most practicable means, an invariable coincidence between the poetic and musical emphases; and thus to combine the two powers in the high purpose of religious impression."

A Subscriber.

[For the Christian Register.]

OLD COLONY PEACE SOCIETY.

This society held its annual meeting at Duxbury on Wednesday last, when the following gentlemen were chosen officers;—

Rev. Dr. Allyn, of Duxbury, *President.*
" C. Brooks, of Hingham, *Cor. Sec'y.*
" N. B. Whitney, " *Rec. do.*
Cyrus Morton, M. D. of Halifax, *Treasurer.*
Nehemiah Thompson, Esq. of Halifax,
Jedediah Holmes, Esq. of Kingston,
Zenas Cushing, Esq. of Plympton,
Joseph Wilder, jun. Esq. of Hingham,
Rev. Benj. Kent, of Duxbury, } *Directors.*

The annual address was delivered by Rev. Dr. Willard of Hingham, in which he forcibly illustrated this position, that all the virtues which war is said to produce may be more fully secured by the current circumstances of life in which we are placed. He spoke of some of the means of promoting peace, and under this head made many valuable suggestions. In closing he adverted very happily to the objectionable habit of quoting scripture as a justification of war; and asserted, that no part of the bible can be adduced as any warrant for this homicidal custom; but, on the contrary, that in *every part* it aims at the pacification of the world. It is a subject of much gratification that I am able to say, that this society is progressing with sure and steady steps. Among the votes passed was the following; that "we hail with grateful joy, the judicious formation of *Temperance Societies*, considering them as powerful allies in the holy cause of peace."

CHRISTIAN REGISTER.

BOSTON, JUNE 26, 1830.

CENTENNIAL CELEBRATION AT DORCHESTER.

This took place last week, on Thursday, in Dr. Harris' church. It was in commemoration of the first settlement of the town, two hundred years ago. The house was thronged, and the services were highly interesting. Drs. Richmond and Codman offered prayers; and Dr. Harris read, with great effect, the able and touching Farewell Address, by the Puritans on their leaving England. Several appropriate pieces of sacred music were finely performed by a numerous and skilful choir. A discourse was delivered by Dr. Pierce of Brookline, from the text, Proverbs xvii. 6, "The glory of children are their fathers," which we thought excellently well suited to the occasion. It abounded in facts respecting the character and circumstances of the emigrants and their immediate descendants, most interesting to New Englanders.

Such discourses are occasionally alike gratifying and useful. We rejoice in the return of seasons fitted to call them forth, when the fragments of broken facts, which history or traditon has scattered around us, can, with propriety and effect, be gathered up and arranged for the pleasure and profit of the passing generations.

Dorchester, known at first by the name of Matapan, was settled in 1630, by a Congregational church formed at Plymouth, England, near the close of 1629, when, as we are told, "that worthy man of God, the Rev. Mr. White of Dorchester, [Eng.] being present preached in the fore part of the day, and in the after part the people solemnly chose the Rev. Mr. John Warham, a famous preacher of Exeter, and the Rev. Mr. John Maverick, who lived 40 miles from Exeter, to be their officers, who having expressed their acceptance, were at the same time ordained their ministers."

We quote the following account of the arrival of this company of Puritans in this country, from Thomas Prince's Chronological History of New England.

"May 30, 1630, Lord's Day, Mr. Warham, Maverick, Rossiter and Ludlow, arrive at Nantasket. Captain Squeb [I suppose on Monday, &c.] puts them and their goods on shore at Nantasket Point, and leaves them to shift for themselves. But getting a boat of some old planters, they lade her with goods, and some able men well arm'd go up to Charlestown; where we find some wigwams, some few English, and one house, with an old planter who can speak Indian. We go up Charles river till it grows narrow and shallow; there with much labor land our goods, the bank being steep. At night we are told of 300 Indians hard by: but our planter going and desiring them not to come near us, they comply. Our Captain is Mr. Southcot a brave low country soldier, but we not above 10 in number. In the morning, some of the natives stand at a distance looking at us, but come not near till they had been a while in view: and then one of 'em holding out a Bass towards us, we send a man with a Bisket and change 'em. After which they supply us with Bass, giving a Bass for a Bisket, and are very friendly. And by our diligence we get up a shelter to save our goods. But are not there many days before we have order to come away from this place, which is after called Watertown, to Matapan, because there's a neck fit to keep our cattle on; so we remove to Matapan, begin the town, name it Dorchester, and here the natives are also kind to us."

Prince adds in a note:—

"By this means Dorchester becomes the first settled church and town in the County of Suffolk: and in all Military Musters or Civil Assemblies where dignity is regarded, used to have the precedency."

COLONIZATION SOCIETY.

The object and encouraging success of the American Colonization Society, are probably known to most of our readers. The colony on the coast of Africa, planted by the efforts of this society, is flourishing and prosperous, and is beginning to exert a beneficial influence on the native tribes. The enlargement of this colony beyond the natural increase, must depend on the pecuniary means furnished to the Colonization Society, for transporting liberated negroes, who are desirous of joining the colony. The number of these is continually increasing, and has, at all times exceeded the means of the Society. In many Religious Societies, the commendable practice has been adopted by the clergyman, for several years past, of delivering a sermon, on the Sunday nearest the 4th of July, on the subject, and soliciting contributions to the funds of the Society. As the anniversary of our National Independence will occur this year on the Sabbath, a favorable opportunity is presented for urging the claims of this institution and of the African race among us. A communication on this subject has recently been published by the Secretary of the Colonization Society. Referring to the approaching anniversary of our Independence, he says:—

"The minds of the whole religious community will, on that occasion, be moved with gratitude to the Supreme Deliverer of our Nation, and feel bound to consider how they may most acceptably fulfil the obligations which his merciful interpositions and unequalled favors have imposed upon them. Can they hesitate to decide, that a concern for those within our own borders who do not, and who cannot, while amongst us, enjoy our privileges and blessings, nor feel the inspiration of our hopes, will be most approved by the Almighty, and tend most effectually to secure to us His protection and favor? Can they doubt that, of all human beings, the children of Africa present themselves, on this occasion, before the American people, with the most valid claims upon their compassion and their charity?"

To these sentiments we cheerfully respond as we think our readers will. We commend also to their attention the following arguments for generously aiding the benevolent purposes of the society.

"If to relieve our country from a class injurious to the public welfare, because destitute of motives for industry and enterprise and distinction; if, by changing the circumstances of this class, to elevate its character, and confer upon it the most precious social and political blessings; if, to suppress the slave trade, and to plant upon the shores which it has darkened and cursed, the seeds of knowledge, of civilization, and religion; if, to found in Africa a Christian Republic, which, in the march of its increasing population, shall put to flight superstition, and break off the shackles of Mahomedan cruelty, and bear the laws of God, the lights of science, and the ensign of freedom over a continent scourged and desolated by oppression, where humanity pants for deliverance, and nature sickens for the waters of life; if these are worthy objects, the society which now makes its appeal, is deserving both of individual and national aid.

* * * * * * * *

"If the common sentiments of humanity do not stir us up to action for the relief of our wretched brethren; if patriotism does not excite us to advance the true interests of our country, by removing from it an evil crushing her energies and blighting her prospects; if no spirit of honorable pride urges us, by conferring on those whose destinies seem entrusted to our care, the blessings which we enjoy, to secure more illustrious distinction for our benevolence than we have acquired by our liberty, still the managers trust that their cause will not want favor with the disciples of Him who has taught us that all men are the objects of his mercy, and that none are too degraded to rejoice at the sound, and to feel the reviving spirit and the holy influences, of his gospel."

CHRISTIAN CONSISTENCY.

On the first page of this paper we have a condensed account of the late anniversary meeting of the British and Foreign Bible Society. This meeting, it appears, was addressed by an Episcopal clergyman, of this country, then in London—Dr. Milnor, Rector of St. George's church, New York. In the course of his remarks he said that 'he had been associated with a similar society in America, *before which*, as in the case of this society, *all difficulties vanished*;'—by which expression we suppose he meant, that in conducting the affairs of the society, the minor differences of the various sects were overlooked,—the growlings of party hushed, and the Christian graces of the different denominations, held, for once, their righful place of paramount authority and influence.

How grateful, to so *liberal* and *catholic* a spirit as Dr. Milnor's, must have been the contemplation of this beneficient influence of Christianity!—that men could be prevailed upon,—even the more censorious of his own church,—to forget the damnatory clauses of their own creeds, against those who dissent, and quench the unholy feelings which these creeds engender and nourish, and to treat like Christian brethren all who, by the exhibition of the Christian character and spirit, proved themselves the followers of Jesus! And what a holy and fervent aspiration must he have at that moment breathed forth to the Father of infinite beneficence, that this delightful spirit of conciliation and Christian love might be everlasting; and that Christian men, and especially Christian ministers, who are set for an example and a light to the people, might no more disgrace their holy vocation, by slanderous insinuations, and unchristian anathemas.

Who would have thought, that this same Dr. Milnor could, in less than one short week, have so far forgotten himself,—the requirements of consistency—the proprieties and solemn obligations of his profession, as to become, *himself*, as he did at a meeting of the 'Prayer Book and Homily Society' the reviler of his brethren!—telling how the venerable senior minister of King's Chapel, Boston, had 'converted his congregation from Christianity to Unitarianism,'—and retailing, the stale slanders of the 'Panoplist,' against the liberal clergy of this region—slanders, which at the time they were uttered, covered their principal author with shame, and in connexion with other similar violations of Christian duty, forfeited for him the respect and confidence of the community.

"BOSTON RECORDER AND TELEGRAPH."

The editorial care of this paper, is, we understand, about to pass into other hands. We sincerely hope that at the same time a change will take place in its temper and character. Who that is acquainted with the reputation of this paper does not know, that in the view of the more intelligent and estimable of all parties, it has for many years dishonored the cause it has professed to serve?

Of a similar character, no one need be told, is the 'Spirit of the Pilgrims.' This too, we have little doubt, must before long, change its tone, or go into other hands. There certainly must be sagacity enough among the leaders of the Orthodox party to discover that it is doing them more harm than good. No cause, at least in this section of the country, can long find useful helps in publications, so reckless, as both of these have too frequently been in regard to whatever is fair and honorable among disputants, as well as to the claims of those who differ from them.

With Mr. Stowe, the gentleman who is now to take charge of the Recorder, we have no personal acquaintance; but if what we have heard of his talents and temper is to be relied on, we may cherish the hope that its columns will henceforward assume an improved character both as to their ability and as to their spirit.

BEAUTIES OF LEGISLATION.

In the statutes of one of the states [Louisiana] of this boasted land of equal rights, we find the following law.

Sect. 3. That all persons who shall teach or cause to be taught, any slave in this State, to read or write, shall on conviction thereof, before any court of competent jurisdiction, be imprisoned no less than one month nor more than twelve months.

What a moral curse to a community is slavery, which leads men to think themselves justifiable, or feel themselves driven to the adoption of measures so disgraceful! We are told, perhaps, that it is in self-defence. Self-defence against what? Against the desperation and violence to which our own oppressions have driven our fellow beings.

Another section of the same statute is as follows:—

Sect. 2. That whosoever shall make use of language, in any public discourse, from the bar, the bench, the stages, the pulpit, or in any place whatsoever; or whosoever shall make use of signs or actions having a tendency to produce discontent among the free coloured population of this State, or to excite insubordination, or whosoever shall knowingly be instrumental in bringing into this State any paper, pamphlet or book, having such tendency as aforesaid, shall, on conviction thereof, suffer imprisonment at hard labor, not less than three years, nor more than twenty-one years, or death, at the discretion of the court.

Under such a law who can feel himself safe? It seems to us a manifest infringement of the liberty of speech. Can any inhabitant of the state of Mississippi hereafter move a repeal of the law prohibiting the instruction of slaves, or speak against it, without being indicted for agitating questions that will excite discontent among the free blacks? His liberty and even his life will be at the mercy, perhaps of a capricious and unprincipled Judge, for actions, which, in the view of heaven and of unbiased and benevolent men, are deserving applause and reward rather than punishment. Was it not possible to have placed sufficient restraints on the conduct of disorganizers and incendiaries, without compromising the individual liberty of the whole community, by such sweeping enactments?

THE SABBATH.

In the advertisement of a proposed excursion of the Steam Packet Chancellor Livingston, from Providence to this city, we regret to notice it stated, that on Sunday, while in this city, the Packet will be thrown open to visitors after 12 o'clock.

We perceive not the difference between advertising a Steam Packet, as a show, and advertising a Hall of Paintings, or an Elephant. It is presenting a new and unnecessary temptation,—to all thoughtless young persons, as well as to that large class of citizens, whose conduct is commonly governed by *impulse* rather than *principle*,—to transgress the proprieties of the day, and to disturb the order and quiet for which our city has been distinguished on the sabbath. Why should the moral sense of this community be thus trifled with? We do not set it down as an act of wilful incivility, and reckless disregard of our sentiments and customs. We attribute it purely to *inconsideration*, and feel persuaded that Capt. Coggeshall, upon reflection, will appropriate some of the unoccupied hours of other days, whilst he is with us, for exhibiting his vessel, and thus give an opportunity to all classes of citizens, without violating their sense of propriety and duty, to avail themselves of the advantage of what he undoubtedly intends as an act of civility to our citizens, and of what they will then have special cause to value as such.

Ordination at Roxbury. Mr. George Putnam of the Theological School at Cambridge, has received and accepted a unanimous invitation from the first church and religious society in Roxbury, to settle as Colleague Pastor with the Rev. Eliphalet Porter, D. D. Wednesday, the 7th of July, is appointed for his ordination; Sermon, by Rev. Orville Dewey, of New Bedford.

OBITUARY.

[For the Christian Register.]

DAVID SOUTHARD.

Died,—In Lyme, N. H. 26th ult. Mr. David Southard, member of the Theological School in Cambridge, aged 26.

There was so much that was striking in the history, and strongly marked in the character of this young man, that we feel it to be due to the memory of his worth to give some notice of him. We owe it to piety and truth, and to all who love virtue.

His mind was originally a strong, active, and independent one. To this was joined an ardent temperament, which gave him a deep and earnest interest in everything that gained his attention and tasked his powers. He grew up under the influences of a pious home, and there his faculties and feelings early took a decided religious and virtuous direction. When he attained to years of maturity and free thought, he began to examine the religious opinions and impressions that had been inculcated upon him by a pious and faithful parent. His mind was not one to receive things on trust. His opinions must become his own by investigation and a free unbiassed reception, or be given up. Here was an era in his history. Christianity, *as it had been presented to him*, began to look

dark and repulsive. The more he thought, the more his mind revolted from it. He began to feel that he could have no sympathy with it. His reason and his heart could not look to and acknowledge such a God and Father as it offered to him. He could not love and trust in him, as mortals must love and trust or be forlorn and wretched.—He wept and prayed. He devoutly sought for peace, but could not find it—it was not in God, it was not in the future. He felt the foundation of faith breaking up within him. He became sceptical, restless, gloomy and despairing.

While in this most miserable and dangerous condition, business brought him from his home to this vicinity. Christianity was now presented to him under a new and brighter aspect. It caught and fixed his attention. With intense interest he examined its grounds. He felt its Divinity. His reason received, his heart loved it and clung to it. It gave him faith and confirmed it, and filled him with serenity and joy. We shall never forget how with tears of gratitude to God he used to relate this part of his history—with what rapturous delight he used to dwell on that glorious and life-giving change. Now God was indeed a Father to him, and a filial service was his whole and sole pleasure. The future was full of light, Christ was indeed a Saviour to him, heaven was his home, and all within was joy and trust and thankfulness.

With these new views and feelings, a sense of duty and an ardent desire to extend to others the blessings of a faith that had been everything to him, led him to relinquish his secular employment and to devote his life to a cause which he held so dear and holy. Accordingly about three years ago, under many discouragements and painful sacrifices, he entered the Divinity School at Cambridge. There he has always been regarded with more than usual interest and esteem, both by his instructors and associates. He went with a spirit of unqualified devotedness to the profession.—Without a public education he labored to supply its deficiencies, and to make himself an acceptable and efficient minister of Christ. His talents proved to be much above the ordinary grade.—His industry was untiring and fully successful. His prospects were bright, his hopes high and animated. He did not forget his former wretched mental condition, and his remembrance of it did much to shape and color his design of future usefulness. He used to speak often and with much feeling, of the good he thought he might do to several young men of his acquaintance who were still in a state of mind such as his own had been. He thought there was a large class of young persons of this description in various parts of the country, and he fondly anticipated that it would be the business and delight of his life to go among such, and offer them a faith which he believed they would receive with gladness, and which he knew was able to give perfect deliverance and peace. But his hopes and purposes were not to be accomplished. Before his preparatory course was completed, his constitution, naturally feeble, began to sink under the severe toil of his busy mind and the great excitability of his natural temperament. He was obliged to abandon his studies, and early in the last winter he returned to his father's house, hoping to regain his health by leisure and recreation. His case continued dubious till near the middle of May, when it took a decidedly unfavorable turn. There seemed now to be but little hope of his recovery. During all this time he was happy and fully resigned. A cheerful and placid submission began at the first and continued to the last. The faith that had blessed him in health and life did not fail him in sickness and death. It is the testimony of those who stood around him in that hour, that his fortitude and resignation could not have been more perfect and delightful. Whenever he expressed a desire to recover, it was only that he might do good to the world. But this and every earthly desire was hushed in entire submission to the appointments of Heaven, and the prepared spirit went to the arms of its Father, full of peace and filial trust and an humble and holy assurance.

We have not given this sketch in a spirit of triumph, and a disposition to boast of a convert to our faith. Surely this is not a time to cherish such feelings. Neither have we done it to indulge the sentiments of bereaved private friendship.—We have done it for his example's sake. We have done it, we trust, in behalf of piety and virtue. His is a precious testimony to the power and worth of Christianity. It came uncontrolled from a vigorous mind and a pure heart. It should teach us how to prize and be faithful to our religion.—The virtues of his life and the serenity of his death should help us to imbibe the spirit and rest upon the hopes of the faith that can do so much—can do all for man, both in life and in death.

We lament the early blight of so much worth and promise. We lament that a mind so rich, a heart so warm, has now no voice to lift up in the holy cause it so much loved. Our consolation is in the goodness and wisdom of the Universal Father. May this loss be in some measure repaired by the increased faithfulness of those who know how great the loss is. May the faith and piety that have gone to their reward, still do good on the earth, by quickening and warming the hearts of those who remember and weep for him in whom they were so conspicuous.

[For the Christian Register.]

ELIZABETH LANGDON ELIOT.

DIED,—In Dorchester, on Saturday last, Miss Elizabeth Langdon Eliot, daughter of the late Rev. Dr. John Eliot, of this city, aged 34.

We owe the tribute of an affectionate recollection to the memory of this lady. To her family and to a wide circle of friends she was an object of more than common interest;—in health, by the vivacity of her intellectual powers, by the ardor of her affections, and the rich promise of her virtues; in sickness, by her patient suffering, the unabated sweetness of her disposition, and filial submission to God. It pleased her heavenly Father early to cloud her temporal prospects. She was bereaved in the morning of her youth of a parent, inexpressibly dear; and from the fulness of health and of many remaining hopes, she was herself called to severe and protracted disease. She found herself summoned to exchange the social and active scene, which, at pleasure, she could gladden and grace, for the chamber of sickness, and the near expectations of death. We may apply to her what has been well said of a kindred spirit, "The summons came to demand of her noon of life, the residue of a day, that had been bright and fair;"—of her love of active usefulness, the relinquishment of duties, that had become her pleasure; of her warm affection, a separation from those, in whose fond attachments she found her best earthly treasure. No one appreciated more, or could enjoy more fully the blessings, she was called to resign; "for God, she said, had made the world pleasant to her eye," and she counted it no part of acceptable piety to receive with a cold hand, or with other than a glad heart, his unmerited gifts. But when she saw it was his pleasure to take them, she equally acknowledged her duty to submit. The cup, which was given of her Father, she meekly received; and drank of it even cheerfully, because it was at his hands.

For more than three years, she was the victim of a consuming, and sometimes distressing, sickness. During the whole of this period, she exhibited the peculiar virtues, which sickness is designed to call forth. While she lost nothing of her interest for her friends, and of her good wishes for a world, which she had enjoyed, but was to leave, she gradually transferred her thoughts and desires to the better world, to which she was destined. The only fear she expressed was, lest by any word or thought she might seem unfaithful to her firm convictions of God's perfect goodness, or to the holy hopes, which she drew from the Gospel of his Son. But her Father, who chastened her, supplied to her the strength, for which she prayed. Her chamber of sickness became to her friends the scene of instruction and even pleasure. They saw in her the beautiful union of a Christian's benevolence for others with willing submission for herself. And, now they are comforted in the belief, that after her months and years of trial, she is with them, who have come out of great tribulation; and who find the reward of their faith in the presence and service of God.

SUMMARY.

Antiquity. On Friday last much curiosity was excited by a grave stone, which was dug up by the workmen employed in executing the repairs about the Old State House. The Boston Courier gives the following full statement of the circumstances under which it was found.

It was found in a position, nearly perpendicular, near the steps leading to the centre door on the north side of the building, three or four feet from the foundation, and about two feet only below the surface of the ground. Several bones, evidently the remains of the person whose burial-place the stone was designed to commemorate, were also found mingled with the earth, some of them in a tolerable state of preservation. On the stone were the following inscriptions, in copying which we have endeavored to preserve, as correctly as possible, the orthography and style of engraving. The orthography is exact.

HEAR: LYETH
THE BODY OF M
WILLIAM: PADDY: AGED
58 YEARS HE DEPARTED
THIS LIFE AUGUST THE
1658.

On the reverse

HEAR SLEAPS THAT
BLESED ONE WHOES LIEF
GOD HELP VS ALL TO LIVE
THAT SO WHEN TIEM SHALL BE
THAT WE THIS WORLD MUST LEIF
WE EVER MAY BE HAPPY
WITH BLESED WILLIAM PADDY.

On examining the old town records, vol. I. we find that the person whose name is recorded on this ancient stone was one of the selectmen, and probably a man of considerable note, as his name, whenever it occurs in the records, is dignified with the prefix 'Mr.' a dignity which was not enjoyed by all his contemporaries. The following is the earliest record in which his name appears.

"the 12th 1st mo. 54 : 55 at a meeting this day upon publique notis from house to house was chosen for select men Mr Wm Brenton Mr Samuell Cole Mr Wm Davis Mr Peter Oliver Mr James Oliver Mr Wm Paddey and Tho Marshall:"

The date of this record corresponds with March 12, 1654–55. By tracing the records, it appears that Mr. Paddy was regularly re-elected a selectman till his death, which, according to the inscription was in August, 1658; the corner of the stone on which the day of the month was cut being broken off. The last occurrence of his name officially on the record is dated '12 . 6 . 58.' Answering to August 12, 1658. It appears by Farmer's History that he died on the 24th of August.

On the next page of the record is the following—

"29 . 9 . 58. Whereas fifteen pounds were given by Mr Wm Paddy as a legacy to ye poore of ye towne, itt is ordered yt ye towne Treasurer shall dispose of ye same according to order."

The above date answers to Nov. 29, 1658.

In the same column of the records, page 140, is a certificate to which is attached the original signature of the same William Paddy.

The Massachusetts Journal gives also the following paragraph, taken from a family record in possession of one of Mr. Paddy's descendants.

"William Paddy, Plymouth, 1636. Deacon of the church, removed to Boston, 1651, and there died, 1653. He married Alice, daughter of Edmund Freeman, 1639. He was the first Representative from Plymouth to the General Court, and was at the time of his death Selectman of the town of Boston."

Latin School. The annexed exhibition of declamation and literary productions for prizes, was held at the Lecture Room of the Atheneum, on Saturday last. The following prizes were awarded.

Latin Themes.—1st prize to William S. Cruft.

English Themes.—1st prize to C. Thacher; 2d to N. Mitchell.

Poetical Translations from Horace.—The 2d prize to George Cabot, and the same to Samuel Parkman.

English Poem.—1st prize to Thomas B. Thayer.

Translations from Cicero.—1st prize to Thomas M. Brewer; 2d to William Minot.

Poetical Translation of a Fable of Phædrus.—2d prize to F. O. Prince.

Translation from Cæsar's Commentaries.—1st prize to G. S. Parker; 2d prize to J. Field; 3d to N. Hale.

Translations from Viri Romæ.—1st prize to T. M. Parsons; 2d to William Rand; 3d to C. H. A. Dall.

Declamation.—1st prize to George Cabot; 2d to John H. Wright, Caleb A. Buckingham; and Wm. V. Thacher: 2d, C. H. A. Dall, Henry C. Kingsley, and Charles H. Parker.

The following gentlemen constituted the committee of judges. The prizes were announced by Mr. Everett.

A. H. Everett, Dr. Dixwell, Rev. Mr. Potter, William Minot, Dr. Stevenson, Rev. Mr. Palfrey, Bradford Summer, James Bowdoin, Rev. Dr. Eaton, Rev. Mr. Gannett, Rev. Mr. Pierpont, Mr. Merrill, Mr. Somerville, from Virginia. *Adv.*

The Cherokees. The Cherokee Phœnix, edited by a Cherokee, and published at New Echota, has contained, lately, several articles of spirit and ability, in regard to the late measures of the State of Georgia, and of Congress, on the subject of their removal West of the Mississippi. The number for May 29th contains the following.

Before the next number of our paper shall be issued, the first day June, the day set apart by Georgia, for the extension of her assumed jurisdiction over the Cherokees, and the execution of her laws touching the Indians, will have arrived. The day is now at hand—the Cherokees have looked to it deliberately—they have anticipated its approach, but they are still here, on the land of their fathers. So conscious are they of their rights as a people, that they have thought it not best to avoid the threatened operation of *civilized* and *republican*, not to say *religious* laws, by a precipitate flight to the western wilds. They are still here, but not to agree or consent to come under these laws.—This they never will do—they have protested against the measure, and will always protest against it.

When the time comes that state laws are to be executed with rigor, as they no doubt will be, backed by the executive of the United States, and the late decision of the Senate, upon the reprobate Cherokees, we are unable to say what the effects will be. To us, the future is but darkness. One thing we know, *there will be suffering.* The Cherokees will be a prey to the cupidity of white men—every indignity and every oppression will be heaped upon them. They have already undergone much, when the time is merely in anticipation,—how will it be when full license is given to their oppression?

We have heretofore related instances where this indignity and oppression have been perpetrated on individuals of this nation. Besides those we have mentioned, the following may perhaps convey a proper light to the public on the conduct of civilized men towards savages. In the neighborhood of Terrapin Creek, there lives a Creek man by the name of Hog, who, by his industrious habits, has been enabled to accumulate some property, consisting chiefly of large stocks of horses and cattle. Living as he does near his white brothers, who are clamorous for the removal of the Indians, that they may not be harrassed by savage neighbors, his best horses became the object of much desire to some of them. By the precaution of Hog, and the constant watch he kept about his stables and lots, he was able to preserve these horses.—Finding they could not steal them, we understand another expedient was resorted to lately, by these members of the "Pony Club." Four white men came to this Indian's house, two of whom were armed with rifles. Finding Hog alone with his wife, one of the men, who was armed, proposed to buy his horse, and offered his gun for compensation. The Creek Indian refused to sell it for such a trifle. The white man then proposed to exchange with the Indian. The offer was again rejected, the Indian's horse being greatly superior in value to the other. At this the white man observed he would have the horse, and proceeded towards the lot with a bridle. Hog's wife, discovering the intention of these men, followed, and in attempting to prevent them from from catching the horse, was knocked down by the other armed man with a gun. She fell senseless to the ground. Hog ran into the horse lot, and by driving off the horses, and giving the alarm, prevented these robbers from accomplishing their design. The woman lay for some time apparently dead, but finally came to herself. We understand she is better, and is likely to recover.

In the Boston Daily Advertiser of the 22d inst. we find the following further account of the proceedings of Georgia, with regard to the Indians.

The Governor of Georgia issued a second proclamation on the 3d of June, (the same day of the date of his proclamation declaring that the laws of Georgia extend over the Indian lands) in which, after mentioning the fact that the lands occupied by the Cherokees "abound with valuable minerals, and especially gold," he asserts that "the State of Georgia has the fee simple title to said lands, and the entire and exclusive property in the gold and silver therein." He therefore notifies all persons that the lands of the Indians are annexed to the counties of Carroll, &c. and warns "all persons whether citizens of this or other States, or Indian occupants, to cease all further trespass upon the property of this State, and especially from taking any gold or silver from the lands included within the territory occupied by the Cherokee Indians, and so as aforesaid added to the counties aforesaid, and to direct all persons to quit possession of said lands and depart from said territory without delay, except such as by law or the assent of the State are permitted to occupy the same, and to require all officers of the State within the counties aforesaid to be vigilant in enforcing the laws for the protection of public property, and especially to prevent any further trespass upon the lands of the State, or the taking any gold or silver therefrom."

We had thought it was conceded on all hands that the poor Cherokees are entitled to their lands if they choose to remain and submit to the oppression to which the laws of Georgia subject them. But it appears that the Governor is not willing to suffer even this appearance, evasive as it is, of doing them justice. He not only takes it for granted that they will not submit, as in truth they cannot, but anticipates their decision, and seizes upon their possessions before they can have an opportunity to resign them.

Hurricane. A most destructive hurricane occurred at Shelbyville, Tennessee, and in that vicinity, on the night of the 31st of May. We have received an extra sheet of the Nashville Banner and Whig, containing a letter to the editor, from which we give the following extract.

Shelbyville is in ruins. On Monday night 31st May, about 12 o'clock, it pleased an all-wise Providence to visit this place with a most devastating hurricane. The Court-house, Market-house, Methodist Church, the Brick Hotel, the Bank, and many other valuable buildings were prostrated in an instant. Five young men were killed and many others bruised and wounded. Mr. Newton, editor of the Shelbyville Intelligencer, was carried amidst the ruins of his house 100 yards, and instantly killed and dreadfully mangled; the other young men who were killed were Mr. David Whitson and Mr. Caldwell, saddlers; Mr. Rideout; and Mr. Arnold, clerk in Mr. James Reid's store. Messrs. Blackman, Dodson, Solomon Dews, and many others were badly hurt. About thirtyeight stores and shops, and ten or fifteen dwelling houses were overthrown.

I shall not attempt to describe the scene. Those who have seen most of such scenes, I imagine, attempt the least to describe them. No one heard the fall of a tree, or fence, or house. It was constant monotonous, shrill roar—the voice of the tempest. The lightning was one constant flash, rendering every thing visible. The earth was covered with a sheet of water. From the Public Square east, all is one undistinguished mass of ruins. The very foundations of many houses were blown up, and scarcely one stone left upon another. The preservation of lives amid such destruction of habitations, seems almost miraculous.

The damage is variously estimated, from fifty to a hundred thousand dollars. Some have lost their all, and are without houses, furniture, or food.

The following extracts are from another letter to the same editor, from Charlotte, Tenn

About half past ten o'clock last night, our village was visited by a Tornado, the violence and destructive effects of which no pen can describe, nor can they be adequately conceived except by those who were witnesses to the awful and terrific scene. Our little town is now, literally, a heap of ruins. Many, who but yesterday, had a comfortable home, are now without a place even to shelter themselves, while their clothing and provisions have been swept away in the general wreck. The wind approached the village from the south west, and although the appearance of the sky was frightful, and one constant glare of lightning inspired awe and alarm, yet no one anticipated, none *could* anticipate, and even now it is difficult to realize what the ravages of five minutes have produced. But yesterday, we were at ease, and comfortably situated: to day, many are wandering about the streets, not knowing where to go or how to procure the means of supplying their necessities. Many, who but yesterday were blessed with health and the full enjoyment of the comforts of life, are now languishing on their beds, with broken limbs or mangled bodies, and some with scarce a hope of recovery. But amidst all these calamities, the hand of a protecting Providence has been displayed in the almost miraculous preservation of many of our citizens.

The public records are all lost, and the fragments of the buildings are scattered through the country for miles.

In *Common Council* on Wednesday evening, the committee appointed at a previous meeting to investigate and report on the expediency of preparing the second floor of the Old State House for the accommodation of the two branches of the City Council and the offices now located in the new Court House, reported in favor of the plan, and the report was unanimously accepted. An order passed, instructing the committee who have the superintendence of the repairs, to prepare chambers accordingly. The President of the Common Council was added to the committee.

Peaches. It has been generally thought that the crop of peaches, in this region had been cut off by the frost. We believe this is true in regard to many places. We are glad however to notice in the Patriot, the following paragraph.

That delicious and wholesome fruit, the peach, which so often presents a meagre crop in this quarter, promises to be abundant this season. One farmer in Woburn expects to gather 200 bushels.

Emigration. The emigration from Europe, thus far, appears to be greater, this season than in any former one. By the Quebec Gazette of June 10th, we learn that, up to that date, the number of settlers arrived, since the opening of navigation, was 8,358. By accounts from Europe, many more are preparing to come out this season. Great numbers of emigrants have also come to New York.

R. Crowninshield, jr. The Salem Gazette has the following remarks in reference to this person.

He was an extraordinary character,—such as is not often reared in our country or produced under our institutions. Though his conduct for eight years past has been the topic of frequent remark in this town, and he has spent a considerable portion of his time in it,—yet very few of our citizens even knew his person or ever saw him. He was the leader among his associates, over whom his influence was absolute. His education, self-command, temperance, caution, vigilance, enterprise, audacity, fertility in resources, and freedom from moral restraints, combined to make him dreaded as a formidable foe to a peaceful community, filling it with fearful apprehensions for the safety of property, dwellings and lives.

Mail Robbery. On the 15th inst. the great Western Mail was cut open on the Schenectady turnpike, 3 miles west from Albany, and three bags containing the mails for Rochester, Geneva, and Canandaigua, and branch mails, stolen. It was under the boot, *behind* the stage. The Albany Post Master offers $200 reward. On Thursday afternoon, after a diligent search by Gen. Van Rensselaer, P. M. and other gentlemen, the three bags were found in a secluded spot, between Patroon's creek and the Three Mile House. They had been emptied, and all or nearly all the letters opened and rifled of the money that was in them, the amount of which is said not to be great. The letters were much injured by the rain. There is no trace of the robbers.

Gambling Houses. Something may be learnt of the state of the iniquitous arts in New York city, by the following paragraphs from the Courier and Inquirer.

Although it is notorious that this city is filled with gambling houses of the most infamous description, it is a matter of inexplicable astonishment that measures have not been taken to root out these sinks of vice and profligacy. The law on the subject is clear and distinct. The Police, it is true, cannot act unless complaint is made to them, and the house pointed out.—What is every person's duty is nobody's business, and in this rests the security of these vile corrupters of society.

This crying evil has, however, now got to such a height of impunity, and so daring and impudent are the table keepers, that it is a scandal to our city. Thousands of dollars are daily and nightly lost at faro, system, *cut throat*, billiards, and various games of cards, within sight of Justice, as she stands on the top of the Hall.

The system of vile threats and combinations to destroy informers, so often practised in London, has commenced here; but we trust this class of men will find themselves mistaken.

Information Wanted. If Mary Gainer, who was in Quebec about two years ago, is yet living, she is hereby informed that her sister Ellen Gainer resides in Salem, Washington County, State of New York. Editors of Newspapers, in the United States and Canada, will oblige an anxious sister, by inserting this notice.

Late from Calombia. The Athenian, at New York from Carthagena, brings Bogota papers to May 20, Carthagena to 30th, and letters to June 3d. On the 4th of May, the Constituent Congress of Bogota proceeded to elect a President and Vice President. The ballots were returned a third time, and on being canvassed, 34 were found to be in favor of Joaquin Mesquera, and 14 for Mr. Canabal. Joaquin Mosquero was then declared to be legally elected President of the Republic. On the first ballot for Vice President, 33 votes were given for Domingo Caicedo, (the acting President) 12 for Canabal, 2 for Mr. Vallarino, and 1 for Mr. Borrero. Domingo Caicedo was then declared to be legally elected Vice President of the Republic. After voting to continue to Bolivar a pension for life, the President of Congress, Vicente Borrero, adjourned the session, *sine die.* At the last accounts, Bolivar was expected daily to embark from Carthagena for Europe. *Traveller.*

The Steam Engine Supplanted. Mr. Fordham, of the London Royal Institution, recently exhibited a model of a *Pneumatic Locomotive* Engine. The machinery for communicating and regulating motion is the same with that of the Steam Engine. There is, however, no boiler nor fire place, but light vessels of wrought iron called recipients are appended to the carriages. These recipients are to be filled with air in a state of density thirty or forty times greater than the external atmosphere. These recipients are charged by forcing pumps worked by water, steam, or wind, at various places along the road, and when exhausted are to be replaced by others. The carriage is to have very high wheels and the recipients are suspended under the axles. A ten horse engine will condense, with one bushel of coal, 1750 cubic feet, which is sufficient to propel the carriage ten miles at the rate of twelve miles the hour.—*Baltimore Republican.*

From Holland. Despatches from Mr. Preble, our Minister in Holland arrived here on Sunday in the Augusta from Rotterdam, and have been sent on to Washington. We learn verbally, that the subject of the Northern Boundary of the United States was before the King of the Netherlands, as Sovereign arbitrator of the controversy between us and Great Britain; that the Ministers of the two nations were engaged in giving necessary explanations of the numerous documents presented to him; but that no calculations had been made when the result of the umpirage would be disclosed. That result it was anticipated would be worthy of the justice and impartiality of his Netherlands' Majesty. He had recently made a short visit to Amsterdam, and as reported, on important business. Preparations were making at the Hague, at the last date, for the temporary removal of the Court to Brussels—where the Ministers would repair.—*Centinel.*

Trade with the Black Sea. There appears to have been a wrong impression given to our Merchants, by the late treaty of Adrianople, in relation to the opening of the Black sea to our commerce. We are told that only those ships are admissible whose governments the Sultan has recognized, or may recognize.—The following extract of a letter was first published in the U. S. Gazette.

Smyrna, March 24, 1830.—The Java is here, and I have dined with Com. Biddle. It seems, however, that but little hopes are entertained of an arrangement with the Sultan respecting commerce. He (the Sultan) will not yet recognize the Americans as a nation, to which England and Austria have very likely contributed.

The New York Courier and Inquirer has the following paragraph in relation to this subject.

The Ottoman Porte may refuse to enter into commercial arrangements with the United States, but is questionable whether it follows that American commerce can be excluded from the Black Sea by such a refusal. The terms of the treaty of Adrianople are liberal enough to admit our ships, provided we are at peace with the Porte. This point however is connected somewhat with our relations with Russia, and will probably become a matter of consideration on the part of our new Minister.

Late from Smyrna. By an arrival yesterday at this port from Smyrna, letters of 15th April from Constantinople, are received, which state that a commercial arrangement was completed with the Sultan, on the 13th of April, by the American Agent, allowing American vessels a free trade to the Black Sea.

MARRIAGES.

In Roxbury, by Rev. Dr. Gray, Mr. Edward Foster, of this city, to Miss Deborah Richards.

In Quincy, Mr. Seth Spear to Miss Elizabeth Bowker.

In Hingham, Mr. Seth S. Wilder to Miss Maria, daughter of Mr. Nehemiah Lincoln.

In Ipswich, Mr. James Wilkins, of Salem, to Miss Lydia C. Seward.

In Kingston, Capt. Alexander Holmes to Miss Eliza Ann, daughter of Deacon Jedediah Holmes.

In Templeton, Col. Artemas Lee to Miss Lucy, daughter of Moses Bond Esq.

In Norwich, Mr. James L. Ripley to Miss Ruth L. Huntington.

In Sanbornton, by Rev. Benj. Calley, Mr. Benj. Calley, jr. to Miss Nancy Thomas, both 16 years of age.

In Minot, Mr. George C. French, merchant, of Portland, to Miss Clarissa, daughter of Hon. Asaph Howard

In Ottersville, 14th inst. Capt. George Lovell to Miss Adeline D. L. M. Hallett, 8th daughter of Benjamin H. Esq.

In New York, Mr John Tuttle, of Salem, to Miss Elizabeth Robbins, daughter of Capt. David R. formerly of Salem.

In Philadelphia, Mr. Thomas G. Spear, of Boston, to Miss Elizabeth B. Evans, daughter of the late Capt. Samuel Evans.

DEATHS.

In this city, on Thursday, Mr. Jeremiah Belknap, aged 71; Mrs. Ann Louisa Greene, 39.

In Cambridgeport, Mr. Thomas L. Parker aged 51.

In Roxbury, Mrs. Catharine Rumport de Vous Doncour Bosseut, relict of the late Dr. Joseph B. aged 52.

In Danvers, Hannah, wife of Mr. Timothy Putman, aged 59.

In Easton, Md. Edmund P. Banks, aged 24, late Editor of the Belvidere (N. J.) Apollo.

In Bridgewater, William Donnison, son of Rev. R. M. Hodges, aged 6 months.

In Amesbury, suddenly, Clarissa, wife of Mr. Wm. S. Whittier, aged 25

In Milton, N. H. at the house of Jonathan Nute, Esq. widow Patience Clements, aged one hundred and one years and six months.

Drowned in Hartford, on Saturday last, while bathing in Connecticut river, Mr. Samuel W. Atwell, aged 26, formerly of Enfield.

In New-London, Mrs. Sarah Brainard, aged 63, relict of the late Hon. Jeremiah G. Brainard; Mr. Zaccheus Wilcox, 36.

In Providence, Capt. William Arnold, aged 38.

In Norfolk, Col. Wm. Anderson, of the U. S. Marine Corps. A little daughter of his was buried on the 6th inst. Another died in a few hours after her father and was buried with him. A third child is ill. Their disease was putrid sore throat, which prevails in Norfolk. Mrs. A. is also suffering in a lingering illness.

NOTICE. LIBERAL PREACHER. It is now three years since the Liberal Preacher was first published, and upon commencing the fourth volume the Editor and Publisher gratefully acknowledge the gratifying patronage which it has received, and assure the subscribers and the public that no pains will be spared to render the work worthy of approbation and support.

The Liberal Preacher is a monthly publication of sermons by living ministers of the Unitarian denomination. It is designed to recommend the truths, and promote the influence of the gospel, by giving the public access to the pulpit writings of a class of Christians, whose views are believed to be scriptural, and their productions, serious and profitable; and at the same time, to correct the prejudices and misrepresentations with which their name and their tenets are associated in many minds. At this end it aims, by simply presenting specimens of the doctrinal and practical sermons of Unitarians, and leaving them to speak for themselves. The work will be supplied by writers of the highest professional standing.

TERMS.

I. A number is published the first week of every month, and will contain one long, or two shorter sermons.

II. Price, One Dollar a year—(exclusive of postage) to be paid in advance.

III. *Five* or more persons uniting, and forwarding their subscriptions, may receive the work for the year at *eighty cents.*

IV. Applications to be addressed (post paid) to either of the Publishers, L. C. BOWLES, No. 124 Washington Street, Boston, or J. & J. W. PRENTISS, Keene, N. H. June 26.

BOOKS FOR UNITARIAN SUNDAY SCHOOLS. WAIT, GREENE & Co. have now on hand a complete assortment of Books for Sunday Schools. In addition to the general catalogue which they issued a short time since, they have received a variety of Books of this character from London, which, together with many others recently published, will form as good an assortment as can be found in any place.

The Sunday School Hymn Book.

W. G. & Co. are publishers of this standard work, and also of all the publications of the Boston Sunday School Society; and also of the Trustees of the Publishing Fund. 3t. June 26.

ELEGANT LONDON SCRAP PICTURES. WAIT, GREENE & Co. have just received from London, an elegant assortment of Engravings for Scrap Pictures which will be sold low.
June 26. 3t.

MR. HAMILTON'S LECTURES. "Reasons for the Unitarian Belief, plainly stated in nine Lectures, by LUTHER HAMILTON, Minister of the First Congregational Society in Taunton." This work is just published in this city, and may be obtained at this office. Somewhat of the spirit of the work will be learnt from the following motto.

"He that believes without having any reason for believing, may be in love with his own fancies, but neither seeks truth as he ought, nor pays the obedience due to his Maker, who would have him use those discerning faculties he has given him to keep him out of mistake and error."—*Locke.* June 26.

EXTRACTS FROM ABBOTT'S SERMONS, [*a new Edition.*] WAIT, GREENE & Co. 13 Court Street, have just published, a vol. of '*Extracts from the Sermons of the late John Emery Abbott of Salem,*' with a memoir of his life, and extracts from his Journal kept in Havana; by Rev. Henry Ware, jr. of Boston.

The rapid sale which the volume of Sermons has had, has induced the publishers to prepare a volume which will contain a most valuable part of the whole work, and be afforded so low, that it may be within the reach of *Families, Teachers, and Sunday School Libraries.*

N. B.—A few copies of the 8vo. edition of Abbott's Sermons are on hand. 6t. May 22.

SELECTED POETRY.

ORDINATION HYMNS.

The following are the hymns, to which we alluded in our last, as sung at the late ordination at Framingham.

Let the place and hour be holy;
Meet me here for vows and prayer;
Let the hymn be meek and lowly;
Holy joys to-day we share.
Here be ever peace and union,
Love to God, and love to men.

Grateful we receive our Pastor,
Sent to lead us up to God;
Him we'll follow in the footsteps
Which, on earth the Saviour trod,
O conduct him, holy Father,
Guide him, with his flock, to heaven.

Holy Father, mighty, glorious;
Fount of Mercy, through thy Son;
Send thy spirit down victorious,
Aid us in the race to run.
Weak and sinful, O sustain us,
Give us strength and purity.

Israel heard with fear and wonder;
Sinai's awful summit bowed;
When, O God, in voice of thunder,
Thou didst speak from midst the cloud.

Now, on Zion's holy mountain,
Angels sing a Saviour's birth;
Mercy from the living Fountain;
Love to man, and peace on earth.

Peace on us, thy word bestowing,
Cheers us, in Life's narrow way;
Light from heaven, around us throwing,
Promises an endless day.

Peace impart, to him, thy servant,
Coming to thine altar now;
Be his offering holy, fervent,
Pure his heart, sincere his vow.

Faith unfeigned, and hope be given,
Zeal unquenched—undying love;
Taught of Thee, our guide to heaven,
May he *lead* to realms above.

Here in this consecrated house,
In thy pure presence, God above,
Pastor and people pledge their vows,
Of union, charity and love.

As Christ, thy well beloved Son,
Father supreme, is one with Thee,
In holy union, grant, that one
In him, we may forever be.

Him, we have chosen in the Lord,
Do thou, O God, divinely bless;
Make him the herald of thy word,
The Messenger of joy and peace.

Thy spirit, Lord, thy blessing give
Thy grace—and wisdom from on high,
That he may teach us how to live,
That he may teach us how to die.

In thine own armor may he stand,
With purity and peace be shod;
And never, with unhallowed hand,
Dare to pollute the Ark of God.

Eternal Father, source of love,
Our prayer,—our hearts we bring to Thee,
Do thou our services approve,
O let our incense grateful be.

WOMAN.

(*From 'Creation,' a recently published Poem, by Wm. Ball.*)

Ah! who can see fair woman lend to man,
In soft submission and full homage free,
The sum of all her powers unasked, nor feel
The need of such sweet comforter, the joy
Of being her protector, the high mark
Of all her earthly hopes, her world entire,
Centre and continent of all she owns?
This creature beautiful, this finer part
Of our coarse nature, claims not half our smiles,
Yet wipes off all our tears; she is the rose,
The gem, the essence of terrestrial life,
The hope, the pride, the honor: to our side
She grows, its ornament supreme; and holds
Among all nations, as her best loved due,
The very dearest title tongue can name— [charm
'*Mother!*'—Oh! sacred sound! whose endless
Is felt wherever throbs a heart humane,
Thy echo lives among the very stars,
And tongues of heaven repeat thee, wondering
That abject earth hath aught of such a price.
And could lean Envy hold a seat above,
Thou wert her only mark below.

MISCELLANEOUS SELECTIONS.

DIALOGUE BETWEEN DR. FRANKLIN AND THE GOUT.

(*Written by himself.*)

Midnight, Oct. 22, 1780.

Franklin.—Eh! Oh! Eh! What have I done to merit these cruel sufferings?

Gout.—Many things; you have ate and drank too freely, and too much indulged those legs of yours in their indolence.

Franklin.—Who is it that accuses me?

Gout.—It is I, even I, the Gout.

Franklin.—What! my enemy in person?

Gout.—No, not your enemy.

Franklin.—I repeat it; my enemy; for you would not only torment my body to death, but ruin my good name: you reproach me as a glutton and a tipler; now all the world that knows me will allow, that I am neither the one nor the other.

Gout.—The world may think as it pleases: it is always very complaisant to itself, and sometimes to its friends; but I very well know, that the quantity of meat and drink proper for a man, who takes a reasonable degree of exercise, would be too much for another, who never takes any.

Franklin.—I take—Eh! Oh!—as much exercise—Eh!—as I can, Madam Gout. You know my sedentary state, and on that account, it would seem, Madam Gout, as if you might spare me a little, seeing it is not altogether my own fault.

Gout.—Not a jot: your rhetoric and your politeness are thrown away; your apology avails nothing. If your situation in life is a sedentary one, your amusements, your recreations, at least, should be active. You ought to walk or ride; or, if the weather prevents that, play at billiards. But let us examine your course of life. While the mornings are long, and you have leisure to go abroad, what do you do? Why, instead of gaining an appetite for breakfast, by salutary exercise, you amuse yourself with books, pamphlets, or newspapers, which commonly are not worth the reading. Yet you eat an inordinate breakfast, four dishes of tea, with cream, and one or two buttered toasts, with slices of hung beef, which I fancy are not things the most easily digested. Immediately afterwards you sit down to write at your desk, or converse with persons who apply to you on business. Thus the time passes till one, without any kind of bodily exercise. But all this I could pardon, in regard, as you say, to your sedentary condition. But what is your practice after dinner? Walking in the beautiful gardens of those friends with whom you have dined would be the choice of men of sense; yours is to be fixed down to chess, where you are found engaged for two or three hours! This is your perpetual recreation, which is the least eligible of any for a sedentary man, because instead of accelerating the motion of the fluids, the rigid attention it requires helps to retard the circulation and obstruct internal secretions. Wrapt in the speculations of this wretched game, you destroy your constitution. What can be expected from such a course of living, but a body replete with stagnant humors, ready to fall a prey to all kinds of dangerous maladies, if I, the gout, did not occasionally bring you relief by agitating these humors, and so purifying or dissipating them. If it was in some nook or alley in Paris, deprived of walks, that you played awhile at chess after dinner, this might be excusable, but the same taste prevails with you in Passey, Auteuil, Montmartre, or Savoy, places where there are the finest gardens and walks, a pure air, beautiful women, and most agreeable and instructive conversation; all which you might enjoy by frequenting the walks! But these are rejected for this abominable game of chess. Fie, then, Mr. Franklin! But amidst my instructions, I had almost forgot to administer my wholesome corrections: so take that twinge—and that.

Franklin.—Oh! Eh! Oh!—Ohhh! As much instruction as you please, Madam Gout, and as many reproaches, but pray, Madam, a truce with your corrections!

Gout.—No, sir, no—I will not abate a particle of what is so much for your good—therefore—

Franklin.—Oh! Ehhh!—It is not fair to say I take no exercise, when I do very often, going out to dine, and returning in my carriage.

Gout.—That of all imaginable exercise is the most slight and insignificant, if you allude to the motion of a carriage suspended on springs. By observing the degree of heat obtained by different kinds of motion we may form an estimate of the quantity of exercise given by each. Thus, for example, if you turn out to walk in winter with cold feet, in an hour's time you will be in a glow all over; ride on horseback, the same effect will scarcely be perceived by four hours round trotting; but if you loll in a carriage, such as you have mentioned, you may travel all day, and gladly enter the last inn to warm your feet by the fire. Flatter yourself then no longer, that half an hour's airing in your carriage deserves the name of exercise. Providence has appointed few to roll in carriages, while he has given to all a pair of legs, which are machines infinitely more commodious and serviceable. Be grateful, then, and make a proper use of yours. Would you know, how they forward the circulation of your fluids, in the very action of transporting you from place to place? observe when you walk, that all your weight is alternately thrown from one leg to the other; this occasions a great pressure on the vessels of the foot, and repels their contents. When relieved, by the weight being thrown on the other foot, the vessels of the first are allowed to replenish, and by a return of this weight, this repulsion again succeeds; thus accelerating the circulation of the blood. The heat produced in any given time depends on the degree of this acceleration; the fluids are shaken, the humors attenuated, the secretions facilitated, and all goes well; the cheeks are ruddy, and health is established. Behold your fair friend at Auteuil; a lady who received from bounteous nature more really useful science, than half a dozen such pretenders to philosophy, as you, have been able to extract from all your books. When she honors you with a visit, it is on foot. She walks all hours of the day, and leaves indolence and its concomitant maladies to be endured by her horses. In this see at once the preservative of her health and her personal charms. But you, when you go to Auteuil, must have your carriage, though it is no farther from Passy to Auteuil, than from Auteuil, to Passy.

Franklin.—Your reasonings grow very tiresome.

Gout.—I stand corrected. I will be silent and continue my office; take that, and that.

Franklin.—Oh! Ohh! Talk on, I pray you.

Gout.—No, no; I have a good number of twinges for you to-night, and you may be sure of some more to-morrow.

Franklin.—What, with such a fever! I shall go distracted. Oh! Eh! Can no one bear it for me?

Gout.—Ask that of your horses; they have served you faithfully.

Franklin.—How can you so cruelly sport with my torments?

Gout.—Sport? I am very serious. I have here a list of your offences against your own health distinctly written, and can justify every stroke inflicted on you.

Franklin.—Read it then.

Gout.—It is too long a detail; but I will briefly mention some particulars

Franklin.—Proceed—I am all attention.

Gout.—Do you remember how often you have promised yourself, the following morning, a walk in the grove of Boulogne, in the garden de la Muettee, or in your own garden, and have violated your promise, alleging at one time, it was too cold, at another too warm, too windy, too moist, or what else you pleased; when in truth it was too nothing, but your insuperable love of ease?

Franklin.—That I confess may have happened occasionally, probably ten times in a year.

Gout.—Your confession is very far short of the truth; the gross amount is one hundred an ninety-nine times.

Franklin.—Is it possible?

Gout.—So possible that it is fact; you may rely on the accuracy of my statement. You know Mr. B——'s gardens, and what fine walks they contain; you know the handsome flight of an hundred steps, which lead from the terrace above to the lawn below.—You have been in the practice of visiting this amiable family twice a week after dinner, and as it is a maxim of your own, that "a man may take as much exercise in walking a mile up and down stairs as in ten or level ground," what an opportunity was here for you to have had exercise in both these ways? Did you embrace it, and how often?

Franklin.—I cannot immediately answer that question.

Gout.—I will do it for you; not once.

Franklin.—Not once?

Gout.—Even so. During the summer you went there at six o'clock. You found the charming lady, with her lovely children and friends, eager to walk with you, and entertain you with their agreeable conversation; and what has been your choice? Why to sit on the terrace, satisfying yourself with the fine prospect, and passing your eye over the beauties of the garden below, without taking one step to descend and walk about in them. On the contrary, you call for tea, and the chess-board; lo! you are occupied in your seat till nine o'clock, and that besides two hours play after dinner; and then, instead of walking home, which would have bestirred you a little, you step into your carriage. How absurd to suppose, that all this carelessness can be reconcilable with health, without my interposition!

Franklin.—I am convinced now of the justness of poor Richard's remark, that, "Our debts and our sins are always greater than we think for."

Gout.—So it is! your philosophers are sages in your maxims, and fools in your conduct.

Franklin.—But do you charge among my crimes, that I return in a carriage from Mr. B——'s.

Gout.—Certainly: for having been seated all the while, you cannot object the fatigue of the day, and cannot want therefore the relief of a carriage.

Franklin.—What then would you have me do with my carriage?

Gout.—Burn it, if you choose; you would at least get heat out it once in this way; or if you dislike that proposal, here's another for you: observe the poor peasants who work in the vineyards and grounds about the villages of Passy, Auteuil, Chalois, &c.; you may find every day among these deserving creatures, four or five old men and women, bent and perhaps crippled by weight of years, and too long and too great labor. After a most fatiguing day these people have to trudge a mile or two to their smoky huts.—Order your coachmen to set them down.—That is an act that will be good for your soul; and at the same time, after your visit to the B——'s if you return on foot, that will be good for your body.

Franklin.—Ah! how tiresome you are.

Gout.—Well then, to my office: it should not be forgotten that I am your physician.—There.

Franklin.—Ohhh! what a physician!

Gout.—How ungrateful are you to say so! Is it not I, who, in the character of your physician, have saved you from the palsy, dropsy, and apoplexy? one or other of which would have done for you long ago, but for me.

Franklin.—I submit, and thank you for the past, but intreat the discontinuance of your visits for the future; for in my mind one had better die, than be cured so dolefully. Permit me just to hint, that I have also not been unfriendly to *you*. I never feed physician, or quack of any kind, to enter the list against you; If then you do not leave me to my repose, it may be said you are ungrateful too.

Gout.—I can scarcely acknowledge that as an objection. As to quacks, I despise them; they may kill you, indeed but cannot injure me. And as to regular physicians, they are at last convinced, that the gout, in such a subject as you are, is no disease but a remedy; and wherefore cure a remedy?—but to our business—There.—

Franklin.—Oh! Oh!—for heaven's sake leave me; and I promise faithfully never more to play at chess, but to take exercise daily and live temperately.

Gout.—I know you too well. You promise fair; but after a few months of good health, you will return to your old habits; your fine promises will be forgotten like the forms of the last year's clouds. Let us then finish the account and I will go. But I leave you with an assurance, of visiting you again at a proper time and place; for my object is your good, and you are sensible now, that I am your real friend.

NOTICE TO TEACHERS.

At a convention, consisting of nearly three hundred teachers and other friends of popular education, from the several Eastern States, which was held in the city of Boston, March 18th, a vote was passed, recommending that a *General Association* of persons, engaged and interested in the business of instruction, be formed; and Messrs. E. Bailey, B. D. Emerson, A. Andrews, G. B. Emerson, and G. F. Thayer, of Boston, H. K. Oliver, of Salem, and J. Wilder, of Watertown, were appointed a committee, to make the necessary arrangements and prepare a Constitution; with instructions to call a meeting for the purpose of organizing the Association, at such time and place, as they should think expedient.

The committee have attended to the duty assigned to them, and hereby give notice that the proposed Convention will meet at the State House in the city of Boston, on Thursday, August 19th, at 8 o'clock, A. M., the House of Representatives having liberally granted the use of their Hall for the occasion. All teachers, either of common schools, or in institutions of a higher order, and all gentlemen, who have ever been engaged in the business of teaching, and who still take an interest in the subject of education, are respectfully invited to attend the meeting, and become members of the Association, in whatever part of the country they may reside.

It is expected that the annual exhibition of the public schools for boys, in Boston, will take place, the day before that designed for the meeting of the Convention; and the Commencement at Harvard University will be on Wednesday of the following week. As those gentlemen, who may come from a distance, will probably wish to be present at both of these literary anniversaries, the committee have thought that the intermediate time may be both pleasantly and profitably occupied, by a series of plain and practical lectures, on important subjects connected with education; and they have the satisfaction of announcing the following arrangements for this purpose. As many lectures will be delivered daily, as may be necessary to complete the course in the time specified above.

The public introductory Address will be delivered by the Rev. Dr. Wayland, President of Brown University, Providence, R. I.

Lectures on the following subjects will be given in such order and at such times during the week, as the convenience of the several lecturers may require.

On Physical Education. By John C. Warren, M. D. of Boston.

On the construction and furnishing of school-houses, and on school apparatus. By Mr. William J. Adams, of New-York.

On school-discipline. By Rev. Samuel R. Hall, of Concord, Vt.

On the infant-school system of education, and the extent to which it may be profitably applied to all primary schools. By Mr. William Russell, late editor of the Journal of Education, of Milton, Mass.

On the advantages and defects of Monitorial instruction, and the expediency of introducing this method of teaching into common schools and academies. By Mr. H. K. Oliver, of Salem, Mass.

On the spelling of words, and a rational method of teaching their meaning. By Mr. G. F. Thayer, of Boston.

On Elocution, with a particular reference to the teaching of reading. By Rev. John Pierpont, of Boston.

On a practical method of teaching Rhetoric. By Professor Newman, of Bowdoin College, Me.

On English Grammar. By Mr. E. Bailey, of Boston.

On Teaching Geography. By James G. Carter. Esq. of Lancaster, Mass.

On Teaching Arithmetic. By Warren Colburn, Esq. of Lowell, Mass.

On Geometry and Algebra, as important branches of education, with the manner of teaching them. By Mr. Francis J. Grund, of Boston.

On Linear Drawing, connected with Penmanship, as an elementary branch of education. By Mr. Walter R. Johnson, of Philadelphia.

On the culture and developement of the several faculties of the human mind, in their proper order and degree. By Mr. G. B. Emerson, of Boston.

On Lyceums and Societies for the diffusion of useful knowledge. By Mr. N. Cleaveland, of Newbury, Mass.

On the study of the learned languages, as a means of improving the intellectual powers, and fitting the mind for other pursuits. By Mr. C. C. Felton, of Cambridge, Mass.

Although it is not expected that *ladies* will become members of the Association, all such as are actually engaged in teaching, are respectfully invited to attend the lectures.

By order of the Committee,

E. Bailey, *Chairman.*

George B. Emerson, *Cor. Sec'y.*

Boston, June 10, 1830.

SCHOOL FOR BOYS. It is respectfully made known to his friends and the public, that the subscriber has undertaken to perform the duties of an Instructer of a private School for Boys, in the third story of No. 73, Cornhill, (late Market Street.) The order of his course of education is intended to prepare the pupil for the Latin and English High Schools, the Counting Room, and for admission into any of our Colleges.

Deeming it unnecessary to repeat the names and titles of the books, which the system requires, or to state the particular mode of instruction and rules of government, which are followed and enforced, it is considered only important to state that the Text Books of the School are those, which the most successful teachers have determined to be the best; and that the instruction and discipline are as good as twelve years' experience in the art of communicating knowledge and regulating the heart, may have enabled the subscriber to afford and enjoin.

Those boys only are considered qualified for the School who can read well, and may have passed the age of six years. Applications for admission to be made at the subscriber's residence, No. 55, Hancock Street.

Tuition Fees; Fourth Class, $7; Third Class, $10; Second Class, $15; First Class, $20 per quarter.

N. K. G. OLIVER.

Boston, April 17, 1830. ew2m.

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood, and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their reccommendations have occasioned its use in various cases of inveterate corruption of the blood, *descending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being reccommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of Spurious Imitations. *I leave the public to judge for themselves.*

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.

I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. Chapman, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. Gibson, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. Valentine Mott, M. D.

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3m. June 12.

ELIXIR PECTORALE! *For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.*

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. Watts,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I am well. With sincere gratitude, Ezekiel L. Bascom.

Ashby, Mass. Oct. 20, 1828. N2eop6m.

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JUST published by Hilliard & Brown, Booksellers to the University, Cambridge—

Rev. Mr. Greenwood's Sermon and the other exercises at the Ordination of Rev. William Newell as Pastor of the First Parish in Cambridge, delivered May 19, 1830. June 19.

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